

ONE SHEET

AGAINST THE

41

QUAKERS.

DETECTING

Their ERROUR and MIS-PRACTICE

In refusing to Reverence Men outwardly

B. Y.

WORD and BEHAVIOUR,

After the manner in use among Us;

Which is proved to be

GOOD and LAWFUL.

By J. C. Sincerely lamenting the Phanaticism and weakness of this kind of Men, which occasion such Publications as these to the burden of the Church; and intreating the Reader to be favourable in censuring the Author for his pains herein, it being a part of Scripture-truth, of ordinary Practice, and considerable Consequence, which is by him, though but briefly, asserted, in hopes that the Church will not be any loser by so small a piece.

L O N D O N,

Printed for Richard Butler, next door to the Lamb  
and Three Bowls in Barbican, 1677.

(2)

One Sheet against the Quakers.

**T**H E Quakers among the rest of their superstitions, and singularities, have found out a new way of outward Honour and external Reverence towards Men; condemning Christian People, for bowing, and putting off our Hats, and Christian salutation, and honouring and reverencing Men with our Bodies, and by external accustomed signs; and for calling our Superiours and Betters by such Notes and Appellations of Nobility and Worship, as have been of constant use in all the World. *The Hat and Knee* they account a *beggerly honour*, and not worthy so to be either given, or received for honour: and the Customs of reverence and civility in external behaviour in use among us they account *below the Royal Seed* (as they speak) which is of God, and dwells in the Saints. In sum, they make it a Branch of their Religion to be singular from all Christian People in giving external honour and reverence to Men, declaring that they believe, and are sure, that God doth not require us to give respect or honour unto any Person, after the manner in use among us; and they put it into their Catechisms, and those their Writings in which they set down their Principles, and give an account what they hold, and what they condemn as Customs of the World, and such as they judge to be sinful.

*Samuel's Catechism, pag. 87, 88.*

Something I mean to say as to this, and but something, lest I should offend the Readers patience, and commit an error by a long and laborious confutation of a point so small and easie.

Honour and worship supreme and absolute we all acknowledge to be due to God alone, he being the supreme and peerless incomprehensible Essence and Majesty, of whom, and through whom, and to whom are all things. No Creature is to have any of the honour and worship which is due to God, who is to be hallowed, adored, and worshipped, by all reasonable understanding Souls, with all the honour, worship, and adoration that we can perform both with Body and Soul to the highest and most peerless Majesty. For any to give, or claim and accept, the honour and worship of God is Idolatry, and a gross invading of Gods Prerogative.

There is an honour, or worship due unto Man, commanded and allowed by God, abundantly testified and approved by the Scripture, and by the light of Reason, and rightly used and accustomed ever since the first Creation of Man, though also much corrupted and abused, as

many

many other good things of God. Concerning this respect and honour due to Man, 1. It is in some sort equal to all, that is, we are to honour every Man as such, and so all alike. There is in every Man the common Nature or Essence of Man; and this is common to all Men, and to all alike. 2. According as Men excell, or do more or less participate of the natural or sapiential Image of God, and be honoured and respected by God, we also are to honour them; and such as God hath conferred the more abundant honour upon, such we are to honour the more: and such as be less honoured by God, are to be less honoured by us. *1 Sam. 2. 30. Them that honour me, saith the Lord, I will honour; and they that despise me shall be lightly esteemed.*

1. There is an honour and respect due unto every Man, as he is a Man, a reasonable Creature, an intelligent being, once holy and happy in Adam while unfallen, created after the Image of God, *made like unto the Angels, Crowned by God with glory and honour, who also gave him dominion over the works of his hands*, as his honourary excellency and Image upon Man, *Psal. 8. 4, 5, 6.* And though Man be now fallen and have lost his first glory and dignity, and that Image or excellency of God upon his Soul, in which he chiefly excelled, is gone; namely the Wisdom, the Grace and Holiness, the Innocency and the spiritual vivacity of his Soul: yet he still remains a Man, and retaineth the essential powers and faculties of a reasonable intelligent Creature, and hath the Natural Image of God upon him, which is his honour and glory; and Jesus Christ the Mediatour hath tasted death for every Man, and hath commanded that his Gospel be preached to every Man; and no Man in all the World is so utterly remote from Salvation as be the Devils, and damned Souls in Hell. And even the worst of Men in that they be Men, and be part of the Redemption of Jesus Christ, and have something of God and the Redeemer upon them, by which they excell all other irrational and inferiour Creatures, are thus far honoured, respected, and acknowledged by God. *Adam is the Image and glory of God, 1 Cor. 11. 7.*

2. Though as Men and reasonable Creatures there be an equality, and so the honour is to be equal: yet as in Mans Body there be different Members, *The Body is not one Member, but many, 1 Cor. 12. 14.* And no one Member is useless, but as it is a Member it hath its use and place, and honour due unto it; and some Members comparatively are less honourable and comely, some more, *v. 22, 23, 24.* So among reasonable Creatures God hath appointed some to be as the Head and Eyes, others to be as the Hands and Feet, some to rule, and some to be ruled, some have five Talents, some two, some but one. And it is not Man, but God who is to be honoured in all. And hence there is

a peculiar human respect or honour due from the Wife to the Husband, *She is to reverence her Husband*, Eph. 5. last v. *For the Man is the Image and glory of God, but the Woman is the glory of the Man. For the Man is not of the Woman, but the Woman of the Man. Neither was the Man created for the Woman, but the Woman for the Man*, 1 Cor. 11. 7, 8, 9. There is a peculiar honour and respect due from the Woman to the Man, and from the Wife to the Husband. Nor is the Wife without her honour. *For the Husband is to give honour to the Wife as unto the weaker Vessel, and as Head with him of the Grace of Life*, 1 Pet. 3. 7. *For neither is the Man without the Woman, neither the Woman without the Man in the Lord. For as the Woman is of the Man, even so is the Man also by the Woman: but all things of God*, 1 Cor. 12. 11, 12. Next unto this is the honour of Children to their Parents, *Exod. 20. 12. Eph. 6. 2.* And where there are Sons, God appointed some special honour to the First-born. *Cain was made Ruler over Abel*, Gen. 4. 7. Though this was not to be so unalterably. For the dignity of the First-born failed in *Ruben* the eldest Son of *Jacob*, who lost the right of primogeniture by his sin, and it was passed over to *Joseph* one of the youngest Sons of *Jacob*, 1 Chr. 5. 1, 2. Gen. 49. 3, 4. Hence also there is a peculiar honour due to Kings, 1 Pet. 2. 17. Church-officers ruling well are to have double honour, especially they who labour in the Word and Doctrine, 1 Tim. 5. 17. We are commanded to honour Widows that are so indeed, 1 Tim. 5. 3. We are also commanded to render to all their dues, honour to whom honour, Rom. 12. 7. And generally to honour all Men, 1 Pet. 2. 17. For in honouring Men we honour God, and in despising Men we despise God, 1 Thes. 4. 8. And therefore every Christian Man should be careful to perform all just honour to Men, and no Man is to claim or receive anothers honour, or more than is due to him. Honour they use to say is Vertues Shadow; so that no wife Man should be greatly ambitious of it. We are to value it no farther than with just subordination to Gods glory, in which we are to be most careful lest our hearts deceive us; and when we pretend that we only or chiefly seek the glory of God, that we do not hypocritically seek our own glory. It is chiefly the duty of those that are to give honour, to be careful of their part: and it should be nothing with such as are to receive honour, whether they be honoured or no. If we be honoured by God, and be justified by Wisdom and a good Conscience, we have enough; so far as our honour and reputation is a means to our Masters honour, and his greatest ends, we may, as aforesaid, modestly and with great wariness desire it, seek and vindicate it.

But the Quakers pretending to greater spirituality than others, account

count our Usages and Customs of outward honour, civility, and respect, to be sinful and unholily; and as though they meant to give Laws to all the World, they say they are sure God doth not require them to use the Customs which we do. But I know no one reason they give that hath any shew of reason, or is any colour at all, unless it be our Saviour's words, *Mat. 23. 8, 9*, forbidding to call one another, and to be called *Rabbi*, or Master. But this Scripture also forbids us to call any Man Father upon Earth. And yet *Quakers* themselves will not so interpret Christ's words as to make it unlawful for Children to acknowledge their Parents, and call them by that name. No more will they say it is unlawful for Servants to call their Masters by that name. And if they should, their folly would be manifest to all. Our Saviour no more forbids calling Master, than calling Father: *Quakers* themselves allow calling Father, to Children; and calling Master, to Servants. This is as much against the Letter of the Text, as that which themselves condemn. It is not the intent of Christ to forbid just respect, and honour to Men: but to reprehend the Hypocrisie of the Scribes and Pharisees, who made outward honour their Idol; and imposed their own conceited Novelties, and Traditions, as Doctrines upon others; making void the Commandments of God, that they might establish their own Traditions, and affecting to be called *Rabbi*, *Rabbi*; and to be honoured as Doctors, and Men of greatest wisdom and holiness, whose teachings and opinions should be as Laws to all others. But saith Christ, be not ye so: be not ye called *Rabbi*, call no Man your Father upon Earth, do not ye affect popularity and worldly glory and ostentation. Make no Man your supreme Father, and Master, save God; give to all Men their due, honour to whom honour, respect to whom respect; be subject to God in all things; acknowledge Jesus Christ for your supreme and absolute Teacher: and let no Man be your Master, or Father in the sense that he is. This is the true and plain meaning of Christ's words; and what is there in all this against the just and decent respect, civility, and honour which is due from Children to Parents, from Subjects to their Sovereigns, from inferiours to their superiours, from the younger to the aged; and generally from all to one another? As for Scripture it aboundeth with Precepts of God, with Examples of the best of Saints, both of the new and old Testament. I know no one reason against it. *Levit. 19. 32. Thou shalt rise up before the hoary Head, and honour the Face of the old Man, and fear thy God; I am the Lord. Gen. 23. 7. And Abraham stood up, and bowed himself to the People of the Land. The same again, v. 12. Concerning Jacob, he bowed himself to the ground seven times, until he came near to his Brother, Gen. 33. 3. V. 8. He calls Esau, my Lord; and thrice more, as with one breath, v. 13, 14. my Lord; though Esau was a carnal Man. Concerning Ruth: she fell on her Face, and bowed her self to the ground, Ruth. 1. 10. Hannah calls Eli, my Lord, 1 Sam. 1. 15. David fell on his Face to the ground, and bowed himself three times, 1 Sam. 19. 19. And again, 2 Sam. 15. 5. And he bowed himself three times, and kissed David, and all the King's servants.*

2. *David* 20. 41. See *Abishai's* behaviour towards *David*, 1 Sam. 25. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. He says then twelve times in that one speech, calling *David*, my Lord. See the like in *Abishai's* towards King *David*, 1 Sam. 1. 16, 17, 18, 19, 20, 21, 22. So also in *Nathan* the Prophet, 2. 22, 23, 24, 27. See King *Solomon's* carriage to his Mother *Bathsheba*, 1 King. 2. 19. And good *Obadiah's* towards *Elijah*, 1 King. 18. 9, &c. calling *Elijah* his Lord; and calling wicked King *Ahab* his Lord. It was *Jeh's* honour that when he passed by, the aged arose, and stood up, *Jeh*, 29. 8. *Luke* inscribes his Gospel to the most excellent *Theophilus*, *Luk*. 1. 3. *Paul* calls carnal *Festus*, most noble *Festus*, *Act*. 26. 15. That blessed Woman *Mary Magdalene*, supposing it had been the Gardiner that stood by her, calls him Sir, or Lord; the same Title which the Disciples used to give to Christ himself, *Jeh*, 20. 15. See 2 *Jeh*. 1. 5. 1 *Cor*. 3. 6. There is only one Instance of any moment in all the Scriptures against external reverence, to wit that of *Mordecai*, *Ester*. 3. 2. refusing to bow to *Haman*. But certainly it was upon special grounds that *Mordecai* did so refuse. 1. He did not only refuse to reverence and bow to him outwardly; but he did not honour and reverence him in his heart. This Instance cannot serve the *Quakers*, who pretend only to be against outward honour, and external forms of worship and respect to Men. But *Mordecai* did neither inwardly, nor outwardly reverence *Haman*. 2. Two reasons are rendered by Divines, why *Mordecai* refused to bow to *Haman*, as the rest of the Courtiers and Kings Servants did. 1. One, because the honour to be done to *Haman* was unlawful, being such only as was peculiar to God. 2. The other, because *Haman* was an *Agagite*, *Ester*, 3. 2. and so of the stock of *Amalek*; for we read of *Agag* King of the *Amalekites*, 1 Sam. 15. 1. And God had before denounced, that he would utterly put out the remembrance of *Amalek* from under Heaven, *Exod*. 17. 14. They were one of the first that made War against *Israel* in the Wilderness, and God gave Commandment for their utter destruction, *Numb*. 24. 20. *Deut*. 25. 17, 18, 19. And accordingly *Saul* had an express Command from God to destroy them all, Man and Woman, Infant and Suckling, with all the Cattel; and because he spared *Agag* the King, and the fat of the Cattel, therefore was God displeased, and it turned to *Saul's* overthrow, 1 Sam. 15. For these reasons it is conceived *Mordecai* refused to reverence *Haman*, as being an old inveterate Enemy of the People of God.

As for reasons for what we do, and what is in use among us touching this matter, it is reason sufficient, that there is no just reason against the customs which we in decency, sincerity and conscience do use. If any abuse them and turn them into sin, that's no disproof of the thing it self. What is hypocritically and unduly done by the bad, may be well and warrantably done by the good. And if *Quakers* take themselves to be such refined spiritual men above all others, then we think they above any might be free to practise such harmless and innocent things. For to the pure these things are pure.

*Quakers* themselves pretend to be for Heart-honour, and the inward reverence of the Mind. Can it be a sign to express the inward reverence of the Heart by Words and outward Signs? We are to glorifie God with our Bodies as well as with our Spirits. Where hath God in Scripture forbidden to give outward decent honour and respect to men, according to their place and degree? Let them shew any thing of incivility or indecency in uncovering the Head, in bow-

ing the Knee, in saying, Maister, Sir, Honour, &c. your Wor-  
 ship, your Lordship, your Excellency, or in the usual expressions, salu-  
 tations, manners, and behaviour which be conscientiously and accu-  
 mably used by conscientious men, and have been in use time out of  
 mind; and either the same, or the like, and images of the same nature  
 and import have been and still are in all places, more or less. It  
 is nothing to us that the same forms and fashions be more in use in o-  
 ther Countries. They have others of the same quality. Ours are  
 as proper, as decent, as unreprouable as theirs, and neither to be con-  
 demned, in the place where by long use and custom they be establish-  
 ed, being lawful in themselves.

*Ps. 15. 4.* It is made the property of a Citizen of Heaven, in  
 his Eyes a vile person is contemned, but he behaveth himself thus fear-  
 ing the Lord. Though heart-worship respect and esteem be the chief, yet  
 it is not the whole; God hath given Laws for the regulation of the  
 whole Man, and Christs Religion doth no way countenance unman-  
 nerliness and rude behaviour.

#### The Quakers in this,

1. Do abuse Christian civility, reverence, and worship to Men, tak-  
 ing away the use of such external signes, expressions, and tokens in  
 conversation one towards another as be warranted by Scripture, by  
 the common reason and custom of all Nations, and such as be useful  
 for many good ends. 1. By words and apt signes we do express and  
 indicate the reverence and honour of our hearts, which is the true  
 use of our Tongues and Members. 2. By this we acknowledge and  
 worship God in his Servants. For the worship we do unto Men is  
 no otherwise to them, then as they bear Gods Image; and we do it  
 illuminately and supremely to God; and it being a duty commanded  
 us by God, we feel the good and sweet of it in our own consciences,  
 and stand assured in our selves that it is our duty to honour Men with  
 our Tongues, and by such customs of Hand and Knee as is used. 3. If  
 inward Love, Meekness, Worship, Affability, and respect be good, the  
 decent and comely expression thereof must needs be good also. 4. Ju-  
 stitishness, clownishness, closeness, strangeness, and severity or reserved-  
 ness in behaviour, and Christian civil conversation, is a sin against that  
 meekness and innocency, and humility and sweetness and amenity  
 of nature, which ought to be in Christian Men one towards another,  
 and which was eminently in Christ Jesus. The Lord took notice of  
 wrath in the very countenance and looks of Cain, Gen. 4. 5, 6.  
 Absalom bore malice in his Heart against Amnon, and as a sign there-  
 of he said neither good nor bad to him, 2. Sam. 13. 22. It argued  
 Christian amenity and gentleness, as well as piety, in Reax to salute his

*Reapers, who Lord be with you: and they to him, the Lord bless thee*  
 2. The same for substance is the common salutation among us, Good-morrow, Good-even; which being done by a Pious Soul out of conscience, with moving the Hat or Body, according to the quality of the person, and as is decent and seemly among Christian People, doth favour of Christian Gentleness and courteous nature. In such case custom creates a Law, and it is a mark of pride and groundless singularity to condemn what is held by all as decent and good manners which we are taught by Scripture, 1. Cor. 15. 33. *and if any man seem to be contentious, it is a good argument to say, we have no such custom, neither the Churches of God,* 1. Cor. 11. 16.

2. The Quakers are guilty of slander and wresting the Scripture, the words of Christ, and the Christian Doctrine, and corrupting Religion by their superstitious additions and groundless singularities, and consequently they bring dishonour to the Christian name, and tempt Infidels to speak evilly of Christianity, as absurd and teaching ill behaviour, and condemning rational civility, and sober inoffensive respect and communication among Men.

3. They imitate the Pharisees, and all superstitious hypocrites and novelists in Religion, who are zealous for outward observances, and forms and inventions of their own devising, cloaking over a foul inside with outward appearances, and seemings of Humility and Piety.

4. They do contradict their own great principle the Light within, which being nothing but the reliicks of reason preserved in the understanding and conscience of all mankind, to this Day hath warranted and approved decent respect and worship by external signes and bodily indications among men. The Scripture and the History of all ages is full proof.

5. Lastly, they contradict themselves and their own Practice. For they call one another by the name of *Friends*, and by Nods and Signs they salute each other, and they have mutual honour among them. Children do not sit above their Parents, the rude and ignorant give honour to the more knowing; the ruling Party and Brotherhood what is their place and due; and will not be under law to the inferior sort. Why then do they not do as we do? In Prayer-time I suppose they put off the Hat. Why truly they have a mind to be singular by themselves, and having long espoused and practised their old superstitions and conceits, their Reputations are engaged in their defence. To say by their superstitions were to confess their former ignorance, and yllness, and pride; and throw Dirt upon their chief Men, and their Writings and their Deeds, the Light within, which they make to be Infallible, and to be the Author of all their superstitions. So that it is Pride and Selfishness which may be conjectured to be the chief uphold of these their errors; and if they could tell well how to get off them, without any notable discovery to the shame of their understandings and deluded apprehensions (though right Repentance is every Mans glory) we may hope that at least many of them would change their conceits, and come over unto us. But self-denial, and taking up the Cross, is as hard as it is necessary, Luk. 9. 23.